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the *Iliad*. That the Greeks did not represent their divinities in animal or partially animal form (pp. 39, 205) is also incorrect. In the case of Pan it is done in abundance (*cf.* Roscher, *Ausführliches Lexicon der gr. u. röm. Mythologie*, Sp. 1407 ff.); note also the addition of rams' horns to the head of Zeus when he is identified with Ammon, the more or less complete representation of Dionysos as a steer, the idea of Boreas wavering between horse and man, the statue of Eurynome in the temple near Phigaleia, the representation of river gods as steers or serpents, and the legend of Leto's change to a wolf at the time of the birth of her children, hence *λυκηνήs* as an epithet of Apollo. Then, as Happel is equally shocked by the Vedic gods assuming at times the forms of animals, we must include the similar cases in Homer, and also the appearance of Zeus in his adventures with Leda and Europa. That the author is not too familiar with his Herodotus may be seen on p. 211, where the review of Xerxes's army is put on the wrong side of the Hellespont.

With regard to the outward appearance of the book, it is guilty of bringing a new system of transliteration, to which may be added that the system is in itself bad. Page 252 contains a considerable list of misprints which are far from being all that the book contains.

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THE WORLD'S EPOCH-MAKERS: PLATO. By DAVID G. RITCHIE; M.A., LL.D., Professor of Logic and Metaphysics in the University of St. Andrews; late Fellow and Tutor of Jesus College, Oxford. New York: Charles Scribner's Sons, 1902. Pp. xii + 226.

THIS little volume is not a popular exposition of Plato's philosophy. The greater part of it is devoted to a critical interpretation, which will be of chief interest to those who already possess a general knowledge of the problems at issue. These problems are discussed in the light of the recent literature of the subject, including the work of M. Lsutoslawski on *The Origin and Growth of Plato's Logic*. The interest of students will naturally center about the chapter on "The Parmenides and Plato's Later Idealism." The limits of the present notice will permit only a brief statement of the conclusions reached.

Professor Ritchie minimizes the realistic element in Plato's doctrine of ideas, and emphasizes the reconstruction period represented

by the *Parmenides*, *Sophistes*, and *Philebus*. While recognizing the objections to the acceptance of the *Parmenides* as Plato's own work, he finds the most satisfactory solution of the problem in the theory of a thorough self-criticism and reconstruction which leads "in the direction of what became Aristotle's philosophical position." "Plato," says Professor Ritchie, "has not given up the doctrine of ideas, but we hear less about them, partly because the carrying out of his great principle of the manifestations of the ideas has become more important than the mere assertion of their reality" (p. 117). The result may be summed up, he thinks, by the statement that "for a hard-and-fast dualism Plato has been endeavoring to substitute a doctrine of degrees in reality" (p. 118). Such an interpretation of the *Parmenides* has to face the fact that Aristotle fails to mention the dialogue, although he reproduces its essential criticisms. This difficulty our author meets with the bold hypothesis that the criticisms were originally Aristotle's own, and that the reference to "the young Aristoteles" may perhaps be "a kindly allusion to the argumentative youth who helped to put Plato on a fresh track" (p. 121).

In view of Professor Gomperz's well-known interpretation of the *Homo mensura* doctrine of Protagoras, it is interesting to note that Professor Ritchie suggests that "Protagoras himself may only have meant to assert the relativity of knowledge in the sense in which every careful theory of knowledge must recognize that we can only know things under the conditions of the human mind" (p. 82).

The general reader will find the greatest interest in the later chapters of the book on "The Soul" and "Ethics and Politics." The treatment of Plato's political theories is particularly fresh and suggestive.

The book is a worthy contribution to Platonic study, and its value for the student is greatly enhanced by the constant references to the various dialogues.

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THE RELIGION OF THE ANCIENT TEUTONS. By P. D. CHANTEPIE DE LA SAUSSAYE, D.D., Professor in the University of Leiden. Translated by B. J. Vos, Associate Professor of German in the Johns Hopkins University. Boston: Ginn & Co., 1902. Pp. viii + 504. \$2.50.

THIS excellent book, from the pen of a well-known scholar and author in comparative religion, fills its place admirably in the series of